311 [231] were inherited. The Esplanade seems to have been used with increasing frequency after the Havasupai acquired horses in some numbers. Even today, with cultivated alfalfa, only a few horses can be kept in the canyon. Owners of horses and cattle pasture their animals on range lands set aside for that purpose on the plateau. However, the Esplanade, located nearer [131] Supai, and eroded into a series of blocks by ravines which can be crossed only at their upper ends near the base of the Whitewall, made convenient pasture which required no fencing and thus could be utilized individually.

Economic Transition

648 Early Havasupai contacts with the white man were infrequent and made little or no impact upon Havasupai economy for almost 100 years. Spier (1928, 83) reports that the Havasupai were discovered by Padre Francisco Garcés, who spent a few days in Cataract Canyon in 1776. Only two or three parties of white men made face to face contact with the tribe during the following century. Whiting (n. d., 19) considers the few Spanish influences which filtered to the Havasupai to have been passed primarily along established prehistoric trade routes, especially the one between the Hopi and the Havasupai. Cessation of Spanish activity was followed about 1830 by entrance of American trappers, and a little later by American exploratory expeditions into the area.

The first significant contact between Havasupai and white Americans involved prospectors and miners who entered Cataract Canyon following the 1863 discovery of gold in the Prescott area. By 1880, a lead deposit had been located below Havasupai farm lands in the vicinity of the waterfalls. [135] Mining activity so near the agricultural area posed a threat to Havasupai economy, and quick action by military authorities brought about establishment of a reservation that same year (Whiting, n. d., 20). The initial mining operation failed because of transportation difficulties, but this did not mark the end of prospecting or mining attempts in Cataract Canyon.

On the plateau, the Havasupai were being squeezed in a pincers between the Walapai on the west, who had forced them from Mohn Canyon and adjoining lands, and the Navaho on the east, who were invading the area between the Hopi mesas and the Havasupai camps. For a time, the Walapai and Navaho tribes had served as buffer groups between the Havasupai and direct white pressure, but eventually cattlemen moved into the Havasupai plateau range. Tourist interest in Grand Canyon furnished another pressure [657] point (Whiting, n. d., 20). Establishment of a subagency and a day school in Cataract Canyon in 1893 marked the beginning of a period of increased isolation for the tribe. Families were induced to remain in the canyon while their children attended school. (Informants state that for a number of years the school year included the summer months, with a recess during the coldest winter months.)

The Havasupai

IN Cataract Canyon, within the boundaries of the Grand Canyon National Park, nearly three thousand feet below the land above, live the Havasupai Indians. Hemmed in by towering walls of red sandstone the acreage of their reservation is very small but its fertility, spectacular scenery, and unusual setting as a habitation for man ranks it as one of the most remarkable places in Arizona. 131

The original reservation of 1880 was a tract of land about five miles wide and twelve long surrounding the inhabited part of Cataract Canyon. Two years later the size was reduced to the irregular strip of canyon bottom land extending a mile and a half north and south of the Indian settlement, an area of 518.6 acres. The population is also small. The Indian Bureau census of 1939 shows two hundred thirteen members, a slight increase in recent years. The tribe has probably never numbered more than three hundred. 161 [174]

Cataract Canyon is almost semi-tropical. The high plateaus of the surrounding country have a temperate climate but the village, shut in as it is, averages from ten to twelve degrees warmer the year round. In summer it is very hot, the temperature often reaching one hundred and twelve degrees. 132

Through the canyon's gorge runs Cataract Creek which plunges over precipitous cliffs forming several beautiful waterfalls. Mooney Falls, the largest is nearly two hundred feet high. Passing through miles of limestone formations the water is heavily impregnated with calcium and magnesium carbonates, calcium sulphate, and magnesium chloride. These mineral salts in solution over a period of time, coat everything they touch with a stony deposit and impart a light tinge to the water which imparts a light blue or greenish blue to the creek. Where the water gathers in pools at the foot of the falls, it is a fascinating turquoise color. 133 135

Taking their name from the water of the creek, these Indians have become known as the blue-water people (Havasu, blue or green water; pai, people). 101

The Havasupai speak a language of the Yuman stock, and are closely allied to the Hualapai their near neighbors on the west. They speak a similar language, having a slight variation of dialect. Hualapai, Havasupai, and Yavapai are dialects of a single language which is closely related to Mohave and Yuman. 197

HISTORY

Archaeologists have believed the Havasupai formerly built and occupied villages of a permanent character on the Colorado to the east of the San Francisco Mountains where ruins may be found today. As a result of war with other tribes they abandoned these villages and took refuge in the San Francisco mountains subsequently leaving these for their present home. In Cataract Canyon they found plenty of water, a mild climate, and protection from the raids of more powerful tribes. Recent evidence would seem to show that this is not correct, although the information here given is to be found in Hodge, Handbook of American Indians. 174 [114]

The first written record of the Havasupai dates from 1776 when Padre Francisco Garces, a Spanish mission priest, stopped there. There was little contact of the tribe with the Americans for the next hundred years, except for an occasional visit of trappers, prospectors, and exploring parties. 175

For several years following the establishment of the reservation 175 648